

BOSTON RECORDER AND TELEGRAPH.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS AND EDITORS—CONGRESS STREET, BOSTON, MASSACHUSETTS.

No. 32.—Vol. XII.

FRIDAY, AUGUST 10, 1827.

Price, \$3 in 6 m. or \$2 50 in adv.

RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph.
RIGHTS OF CHURCHES AND PARISHES.
NO. I.

It is the opinion of many, and perhaps it is a well founded opinion, that the storm, which has already so agitated the minds of individuals and particular societies, on the subject of parochial and ecclesiastical rights, will ere long fall upon the whole community. Even the probability of such an event, renders it highly desirable, that the subject should be well understood by people generally, before the violence of passion, and the obliquity of prejudice, shall have formed and fixed their opinions, without clearness of perception, and without the impartial strictness of integrity. It is the business of the latter, or of the cunning dissembler, to say that by the people generally the subject is sufficiently well understood. It is very far from being such as common understanding can comprehend at a glance; and unless the people generally have read & thought and conversed more on the subject, than numbers in New England, with whom I have been conversant, their ideas respecting it must be either erroneous, or at best exceedingly defective.

I have met with nothing that throws a brighter and a broader light on this dark and difficult subject, than two publications, which have been several months in circulation; I mean the "Review" of the Council at Groton, and the "Review" of that work by one of opposite sentiments. If those publications could have been generally read and well understood, there would perhaps have been no occasion for any thing further in the columns of the Recorder. It is my desire to recommend them to further and more particular attention, and to present, clearly, forcibly, and intelligibly, to such as may not have an opportunity of reading them, correct views of the subject for the elucidation of which they were published.

To all who have the time and the opportunity, I would say, by all means read them both: Read the Review; and then read the Review; and again read the Review; and then compare them together. To the candid and intelligent mind, the truth will then hardly fail to appear. It will appear, that in this case, contrary to the order in the death of Goliath, the giant has been the modest and victorious man, and the stripling, the blustering. But as boasting and merit seldom go together, it may be consistent and becoming for one who plumes himself with the name of liberality, to not for one who really possesses it, to cast as a reproach, upon men of the first eminence for learning and abilities, their birth in a sister state, and to apply the term gentlemen, in the way of contempt, to the chiefs of an opposing party.

In discussing in a few future numbers, the subject before us, I shall rest nothing on the precedents made, either by the pilgrims of New England, or their descendants. The precedents of the former are branded as bigoted and unjust; those of the latter, at least some of them, as piratical and oppressive. Neither will I deny, that a community can disfranchise or strip or banish any of its individual or collective members. The arm and the tongue of the law, by the arbitrary decisions of particular communities, may become no better than the paw and the fangs of the lion. But the proverb, that "might is right," bears too black a mark of its barbarous origin, to pass current in any civilized and enlightened community. The laws, by which we are governed, declare themselves to spring from the will of Providence, the nature and condition of man, and the state of society. From the letter of the law, we will endeavor to proceed to the sources, from which it does or ought to derive its origin. We will get truth at the fountain, before it has been winnowed through the labyrinth of legal formulas, or dizzied through the lens of legal phraseology. Not because even then it could in itself be corrupted or changed, even by the greatest and the most approved of names, or by the arbitrary decisions of communities; but because it might deceive the less discerning, or at best it must appear to them of doubtful character.

HOME MISSIONS DEPARTMENT.

For the Boston Recorder and Telegraph.
HOME MISSIONS.—NO. XXIV.

Messrs. Editors.—I hope your readers will not be wearied by the continued series of communications on this subject. Scarcely another subject of greater importance, comes before them—and I have only to wish, that it were managed by abler pens and warmer hearts. My object is simply to state *miscellaneous facts*, and suggest such reflections as they present to my own mind, in as short a compass as consists with clearness; so that, if possible, the attention of the public may be kept awake to the claims of the thousands in our own land, who are left either partially or wholly destitute of the ordinances of the gospel. As I have not occupied a large space in your invaluable paper, so I do not intend hereafter to "stretch beyond my measure," and weary you with the length of my communications—but it is, in my view, a matter of great consequence that the friends of Zion be informed of the extent of desolations they deplore, of the means in operation to repair them, and of all the success that attends the exertions made.

The following is extracted from a letter just received from a pious friend, whose lot had been cast in what was lately a waste of Zion. "The Lord of the vineyard has not only given us a vine dresser, but has come himself to visit this vine which his own right hand hath planted. The Spirit has not indeed come down like the rushing of a mighty wind, but is operating we humbly believe, in a silent and gradual manner, on the hearts of this people, taking one here, and another there, and leading them to Zion." "A few only have expressed a hope—perhaps five; these belong to the Sabbath School. The greatest number who have attended the inquiry meeting, is twenty six. The work is progressing. Perhaps there was never more feeling in the church than now; and at no period, such a course of means employed to bring sinners into the kingdom, since the settlement of the parish." "This, you know, sir, is a rough spot, and it requires much labor to dig the stones out of the rubbish, to hew & polish them and to prepare them for living stones in the temple of the Lord. But amid all that is cheering, we rejoice with trembling. Nothing will ever now secure the blessing, but unceasing importunity, and unwearied effort, maintained with the purest motives."—The writer adds: "I shall be satisfied with the revival, when every heart is sanctified—and with myself, when I awake in the likeness of him, who is altogether lovely; and if I should not live a week, I shall have received a hundred fold reward, for all the little sacrifices I

have made, for all the struggles, the anxious days and sleepless nights, I have endured. And, I would say to all feeble destitute souls—be not discouraged; though you often sing,

"O thou afflicted with waves upon waves,
When a man can comfort, whom no man can save,
With darkness surrounded, with terrors dismayed,
In toiling and rowing, thy strength is decayed."

Yet, while there remain only four individuals who are willing to "sacrifice their most pleasant things for meat to relieve the soul," faint not; though your hands are constantly weakened, and your hearts pained by the remarks of three quarters of your brethren, who regard your enterprise with more than indifference, and are ready to write *depart*, at every step, and like the companions of Caleb, say, surely the land floweth with milk and honey, but the people be strong, therefore be walled, the sons of Anak are there, and we are in our own sight as giants, and so we are in their sight—yet go forward—and ye shall eat the good of the land, and sitting under your own vines and fig-trees say, how hast thou helped him that was without power! how hast thou helped him that hath no strength! how hast thou counselled him that hath no wisdom! The Lord can save by few as by many. Trust in the Lord & do good & verily thou shalt be fed."—May this exhortation meet the eye, reach the heart, and nerve the arm of many a fainting one, whose lives have fallen among the wastes of Zion—for after all that can be done by Home Mission Societies, the destitute can never be relieved, independently of their own exertions. S. A.

RELIGIOUS INTELLIGENCE.

SANDWICH ISLAND MISSION.

Letters on the London Quarterly Review.

The London Quarterly Review of March last, contained a violent attack upon the American Mission to the Sandwich Islands. A book had been published in England, entitled "Voyage of His Majesty's ship Blonde, in the years 1824-1825," and the Review of that work was made the vehicle of the abuse. The opposers of Missions in this country seemed to devour the assertions of the Quarterly, with the utmost greediness; though the unfairness of that publication, and its antipathy to every good thing of American origin, were proverbial. The scandal was circulated freely; and, passing without contradiction, was doing some discredit to the missionary cause. The Rev. C. S. Stewart, a member of that mission, being providentially in this country, has taken up his pen, and published a reply to the Quarterly. We say providentially, for no one could have given a full refutation of the charges, who had not a personal acquaintance with facts; and one great reason of the apparently dark providence which brought Mr. S. home, is now manifest. The defence is comprised in six letters, addressed to Mr. Evans, and all published the week before last in the Boston Daily Advertiser. In that and other political papers, they come into the hands of those persons, who are most ready to meet with the representations of the Quarterly. Those who read missionary journals, though they have less need of light on the subject, would be gratified to read the letters at length. We are obliged, however, to content ourselves with republishing a part; and that part will be so selected and arranged, as to present every distinct charge of the Quarterly, and the substance of every reply by Mr. Stewart. The Blonde frigate, commanded by Lord Byron, a nephew of the poet, was sent by the British government to carry home the remains of the King and Queen of the Sandwich Islands, who had died in England. It seems that a Mrs. Graham was employed to prepare an account of the voyage, from the notes of the Rev. Mr. Bloom, Chaplain of the frigate. Mr. Stewart does not attribute the calumnies cast on the mission to Capt. Byron. Not having seen a copy of the "Voyage," he knows not whether they all originate with the authors of the book, or any of them with the reviewer. That they are groundless calumnies, he makes abundantly evident. His first general assertion is, "I do not hesitate to assert, in the firm confidence of proving the truth of the assertion, that the Review, so far as it relates to the American Missionaries, is chargeable with gross error, misrepresentation and falsehood." And he fully redeems his pledge.

It is well known that Rihō Rihō abolished idolatry before our missionaries arrived at the islands; and that the people were found without any religion whatever. The reviewer asserts, that Christianity "was planted by the spontaneous will of the natives, before any mission even of persuasion reached them." His evidence of the fact is, that immediately after the destruction of idolatry, two chiefs, Karaimoku and Boki, "resolved to take the first opportunity of solemnly and openly professing Christianity; and accordingly, when Capt. Freycinet touched at the Sandwich Islands, in his voyage round the world, these two chiefs were baptized by the chaplain of his ship."—Mr. Stewart shows, that Capt. Freycinet, of the French corvette Uranie, arrived at the islands in August, 1819, and left them the same month; and that the destruction of idolatry, which according to the reviewer preceded the baptism of the chiefs, did not take place till November following. Besides, their baptism was by a Roman Catholic chaplain, who professed to save their souls by the ceremony, without conversion or even Christian instruction. It does not appear from the account of the voyage, that Karaimoku was "in the least impressed with the importance and solemnity of the ordinance," or that he had even requested it.

The reviewer censured the Missionaries, for changing the orthography which Europeans had adopted in writing proper names, (as Hawaii, for Owhyhee,) when they reduced the language of the natives to a written form. He thought proper to impute to them the "silly affectation of latinizing the language."—Mr. Stewart denies, that any missionary ever gave or thought of the reason here assigned for the change; and gives very conclusive reasons for adopting the alphabet which they did. He says: "The missionaries had but slender helps in forming their alphabet. The labours of Professor Lee, of Cambridge, England, were not known to them; and Mr. Pickering's alphabet for Indian languages was not published. It is a sufficient proof of their intelligence and judgment in this matter, that the Hawaiian alphabet is formed precisely on the same principles as the alphabet of the New Zealand language, proposed by Professor Lee, one of the most distinguished philologists in Europe. The vowel sounds are the same, also, as those in Mr. Pickering's alphabet, which he formed for writing the Indian languages of the American continent, and which, as I am informed, is strongly approved by Mr. Duponceau, of Philadelphia.

These three alphabets, viz. Professor Lee's, Mr. Pickering's, and that of the American Missionaries, were formed independently of each other; and yet they agree substantially, if not perfectly—all their vowel and diphthongal sounds, at least, are the same. On this subject I speak with freedom, as the alphabet was in use previous to my arrival at the islands."

Another charge respecting the competency of the Missionaries is, that, from the nature of their education, they are unfit to instruct the natives in the doctrines and duties of religion; and are frequently not a little puzzled by the remarks and questions of their simple hearers. To this charge Mr. S. replies: "As I have no longer the happiness of being one of the number of these preachers, I may, without an offence to delicacy or propriety, protest against the truth of this assertion. The missionaries make no claim to the character of learned and scientific men; it will not be contended that they are accomplished scholars, and erudite philosophers; but all who know them, will not hesitate to deny the allegation of the Reviewer. As a body, they are as well fitted for the stations they occupy, as the clergy of England and America are for their duties at home."

We publish the third letter entire: "The writer of the article on the Sandwich Islands introduces a notice of the great volcano of Hawaii, by representing the superstitious dread of that phenomenon among the people, as altogether invincible. 'On the votaries of this particular superstition,' he says, 'the missionaries were unable to make the least impression.' 'It was in vain they set up Jehovah, as they were wont to do, in opposition to Pele, the goddess of subterranean fire.' 'The king with all the assistance of his chiefs, and all the endeavours of the missionaries, strove and strove in vain to put down her worship; nothing was ever able to expel the belief, that when offended, she visited the children of men with thunder, lightning, earthquakes, and streams of liquid fire—the instruments of her mighty power and vengeance.'"

This representation, sir, is far from being correct. The superstitious fear and worship of Pele, the presiding deity of volcanoes, gave way, as readily as any other, to the instructions of Christianity. Her highest power, and most deeply rooted influence, were confined, in a great degree, to the inhabitants of the districts of Hawaii, peculiarly exposed to exhibitions of volcanic action;—especially to the regions in the immediate vicinity of the great crater of Kirauea. This section of country, is more remote from the earliest missionary establishment, than any other in the whole cluster of islands; and not till three years after the arrival of the first missionaries, did a single ray of christian light ever penetrate the darkness of its dwellings. It is no matter of surprise then, that, with the marks of former desolating eruptions on every feature of their land—with volumes of smoke, rising from the hideous gulf by day, and fires, glaring against the clouds of heaven by night, ever in their view, the natives here should still have remained subject to the constant sacrifices of peopled to the power, thought by them to control so truly fearful an object.

In the summer of 1823, a party of missionaries, in making the tour of Hawaii, visited this volcano. They were the first who ever approached it with boldness, in total disregard of all the rites of Pele, and in defiance of the threats of her priests and people. They ate, without hesitation, of the forbidden fruit, growing on her immediate territories,—slept on the brink of her dwelling, and descended into the depths of her imaginary abode. The impunity with which these supposed aggressions were made, gave weight in the minds of the islanders who witnessed them, to the assertions of the missionaries, that no supernatural beings resided there, and that the whole was only a sublime exhibition of the power of Jehovah—the Creator of the heavens and of the earth, and the only living and true God. And the acknowledgment—"Great, indeed, is the God of the foreigners—weak is Pele," then fell from the lips of many. In the course of the succeeding year, other members of the mission visited the crater again, and again; measured its circumference above and below,—calculated its depth,—passed over its terrific bottom, and without injury or accident, explored every accessible part; and thus renewedly demonstrated to the natives the folly of their groundless superstition.

Early in the year 1825, Kapiolani, one of the most distinguished of the female chiefs, determined to visit a missionary station, then, and recently established, at Waikaeae, near Byron's Bay, on the eastern coast of Hawaii. Her route across the island led her to the crater of Kirauea. As she approached this object, she entirely neglected all the observances enjoined by the priestesses and votaries of the goddess, and openly reproved them for their idolatry. In vain they denounced against her the anger of their deity. Kapiolani replied, she had no fear of Pele—that the fires of the volcano were the work of Jehovah, and he only was her God. She soon, thus, put the idolatrous party to silence and shame; and ventured, not only to the edge of the tremendous chasm, but accompanied by a missionary, descended several hundred feet into the abyss, and in evidence of the truth of her declaration, composedly worshipped God, from the midst of one of the most terrible of his works.

This scene, the author of the Review sketches with a glowing pencil; and to it, he directs the attention of his readers, with great enthusiasm. "Kapiolani is presented, in bold relief, as the darling philanthropist,—the enlightened philosopher,—the devout and heroic Christian, by one courageous act, freeing her people forever, from a cruel bondage of fear."

The character of this chief is indeed worthy of admiration; and the firmness and intrepidity, exhibited at the volcano, in her contest with the worshippers of Pele, merit high encomium. They did much towards the overthrow of the remaining power of the false goddess, and greatly strengthened the faith of those, who had previously burst the chains of that superstition. A principal object, in advertising to this incident, is, to notice the very strange error, to which the whole is applied, by the Reviewer. Instead of pointing to Kapiolani as one instance, at least, of the highest success of the missionary enterprise, in the dignity, intelligence and piety manifested by her, he makes the introduction of her name, merely an occasion of renewing casting contempt on the missionaries; points to her as being more wise than her teachers, and by a simple, practical explanation of the power of steam, as having done more to weaken the belief of the votaries of Pele, than could have been done by five hundred sermons! Immediately following which, we have the broad but unsupported assertion, that

"the missionaries in this quarter have not, indeed, displayed much common sense in their methods of proceeding."

When the American missionaries arrived at the Sandwich Islands, in the year 1820, Kapiolani was ignorant, dark-minded and superstitious as any of her fellows. She was intemperate, and dissipated in all her habits, and in her whole character, as widely as possible different, from the portrait of her given in the Review. By what means, I would ask, was the transformation accomplished? By what means was she freed from the ignorance and superstition of all her preceding life? How was she rescued from drunkenness and debauchery and every vice? How did she become an enlightened philosopher, and a devout and resolute Christian? Only by the daily instruction, and unwearying labours of the missionaries. She was among the very first of the nation, to give attention to the elements of learning,—among the very first to render obedience to our religious faith and to put in practice its moral precepts, and among the very first to exhibit in her life, the sobriety, purity and dignity of a Christian. Long before her visit to Kirauea, she had learned from the missionaries, that the volcano was a natural phenomenon whose action was readily accounted for on known principles of philosophy, and in approaching its fires, and descending into its bosom, she had her repeated example to induce and encourage her to the enterprise."

In his 4th letter Mr. S. replies to this formidable accusation of the Quarterly.—"There was one point on which Lord Byron appears justly to have felt some uneasiness, and this was the tone, manner and line of conduct of the American Missionaries, particularly one of the name of Bingham. The influence which this man had acquired over the simple natives, and his uncalculated interference in petty concerns, wholly unconnected with the mission, were but too manifest on many occasions;—but never more openly, nor more offensively, than when Boki, one Saturday evening, expressed a wish to entertain his countrymen with an exhibition of phantasmagoria. The young king and his sister, with many of the chiefs and people, had assembled to see the show, when, behold! a message was received from this Bingham, 'that on so near an approach of the Sabbath, prayer was a fitter employment!'—and such was the ascendancy which this man had gained, that 'the two poor children were carried off in tears,' and many of the chiefs and people followed to the missionary meeting. Mr. Stewart, another of the Missionaries, ashamed of the indecency of such conduct, was anxious to explain the matter, by saying that they followed the Jewish mode of reckoning, and considered Sunday to begin on Saturday at noon."

If this is "the head and front" of Mr. Bingham's "offending," he has not much to fear. Mr. Stewart shows, that Mr. Bloom, chaplain of the Blonde, promised to the chiefs an exhibition of the magic lantern; that Lord Byron made an arrangement with a chief, on a Saturday evening, that Mr. Stewart was informed of this arrangement, and made no objection; and that there was a prayer meeting on that evening, which had been just established by the chiefs and others at the advice of some native teachers educated in America, without the knowledge of the missionaries. He shows, that though there was an interference between the two objects, and some confusion at the time, and some displeasure on the part of Lord Byron; yet the whole was the result of mistake and want of information. Explanations were given to Lord Byron, and he expressed his entire satisfaction. In a letter to Mr. S. he "speaks of the event as a thing too trivial even to merit another thought; and gives an account on his mind unfavorable to the mission." Of the explanation which Mr. S. sent to his lordship at that time he says, it "was never marked with the ignorance and absurdity stamped on it in the Review. The case did not require any exhibition of my knowledge in Jewish Antiquities, and if it had, I could have secured sufficient information from the point from some one of our native pupils, if from no other source, to have saved me from so gross an exposure as that attributed to me by the Reviewer."

The Reviewer does not distinctly assert, that Lord Byron had authorized this ridiculous story of the magic lantern; but evidently desires to have it so understood. Lord Byron was much respected at the islands, and his visit was highly auspicious to the interests of the nation, and to the operations of the missionaries. Mrs. S. was exceedingly ill at the time. The surgeon of the frigate voluntarily attended her daily. On a trip of a month from Oahu to Hawaii, Mr. and Mrs. S. went in the frigate, and enjoyed great opportunities for acquaintance with his lordship. During about ten weeks, while he remained at the islands, he appeared perfectly friendly; and "took his departure amid the gratitude and prayers, both of the chiefs and their teachers." The very last time he was on shore, two months after the affair of the phantasmagoria, he took Mr. S. aside for a moment's private conversation. There he said he "was truly happy to say to me that on his return to England, he should feel it a duty and privilege to meet the inquiries of government and of the Christian public, concerning the American missionaries, with the declaration that they were worthy of their confidence and favour, and were the best friends and benefactors of the nation."

"And this, Sir," says Mr. S. "was the report he gave on reaching Great Britain. Though we parted on the shores of Oahu, not expecting ever to see each other again in this world, we landed in England within a fortnight of the same time, and met in London a few weeks afterwards. But not till Lord Byron had given a satisfactory proof of the sincerity of his assurance to me on parting at the islands, by a public speech, (before a highly respectable and numerous audience—the late Mr. Butterworth, M. P. in the chair,) in which he mentioned the American missionaries with commendation, and gave a highly favourable account of their success."

That such a man afterwards instigated the Quarterly, to raise a hue and cry against the Missionaries about the pitiful story of the magic lantern, is altogether past belief. [To be con.]

A Religious Paper, partaking more than is usual of the miscellaneous character, has just made its appearance at Cleveland, Ohio. It is published by Messrs. J. G. and D. B. McLain; and is entitled Western Intelligencer.

An Episcopal and a Methodist Church are erecting in Elizabeth City, N. C. Heretofore there has been no Church in that place.

LAST ACCOUNT OF MRS. JUDSON.
Letter from the Rev. Adoniram Judson, D. D.
to Mrs. Hasseltine, of West Bradford, Mass.,
kindly furnished for the Recorder. Dated
Ava, Dec. 17th, 1826.

DEAR MOTHER.—This letter, though intended for the whole family, I address particularly to you; for it is a mother's heart that will be most deeply interested in its melancholy details. I propose to give you, at different times, some account of my great, irreparable loss, of which you will have heard, before receiving this letter.

I left your daughter, my beloved wife, at Amherst, the 5th of July last, in good health comfortably situated, happy in being out of the reach of our savage oppressors, and animated in prospect of a field of Missionary labor, opening under the auspices of British protection. It affords me some comfort, that she not only consented to my leaving her, for the purpose of joining the present embassy to Ava, but uniformly gave her advice in favor of the measure, whenever I hesitated concerning my duty. Accordingly I left her on the 5th of July, I was her father for the last time. Our parting was much less painful than most partings had been. We had been pressed through so many trials and vicissitudes, that a separation of three or four months, attended with no hazards to either party, seemed a light thing. We parted, therefore, with cheerful hearts, confident of a speedy reunion and indulging fond anticipations of future years of domestic happiness.

After my return to Rangoon, and subsequent arrival at Ava, I received several letters from her, written in her usual style, and exhibiting no subject of regret or apprehension, except the declining health of our little daughter Maria. Her last was dated the 14th of September. She says, "I have just moved into the new house, and for the first time, since we were broken up at Ava, feel myself at home. The house is large and convenient, and if you were here I should feel quite happy." The native population is increasing very fast, and things wear rather a favorable aspect. Moulmein school has commenced with ten scholars, and more are expected. "Poor little Maria is still here. I sometimes hope she is getting better; then again she declines to her former weakness. When I ask her, where Papa is, she always starts up and points towards the sea. The servants behave very well, and I have no trouble about any thing, especially as it regards the intermediate period at Ava. May God preserve and bless you, and restore you in safety to your new and old home, is the prayer of your affectionate son."

On the 3d of October, Capt. F., Civil Superintendent of Amherst, writes, "Mrs. Judson is extremely well. Why she did not write herself, by the same opportunity, I know not. On the 18th, the same gentleman writes, 'I can hardly think it right to tell you, that Mrs. Judson has had an attack of fever, as before this reaches you, she will, I sincerely trust, be quite well, as it has not been so severe as to reduce her. This was occasioned by two close attacks on the child. However, her care has been rewarded in a most extraordinary manner, as the fever, at one time, was so reduced, that no rational hope could be entertained of its recovery; but at the present, a most favorable change has taken place, and she has improved wonderfully.'—Mrs. Judson had no fever last night, so that the termination is now complete."

The tenor of this letter was such, as to make my mind quite easy, both as it regarded the mother and the child. My next communication was a letter with a black seal, handed me by a person, saying, that he was sorry to have to inform me of the death of the child. I know not whether this was a mistake on his part, or whether it was kindly intended to prepare my mind for the real intelligence. I went into my room and opened the letter, with feelings of gratitude and joy, that at any rate the mother was spared. It was from Mr. B., Assistant Superintendent of Amherst, and, though it was but little more than to tell a tale of distress. It was cruel indeed to torture you with doubts and suspense. To sum up the unhappy tidings in a few words—Mrs. Judson is no more."

At intervals, I got through with the dreadful letter, and proceeded to give you the substance, as indicated by my next communication. "Early in this month, she was attacked with a most violent fever. From the first, she felt a strong presentiment, that she could not recover, and on the 24th, about eight in the evening, she expired. Dr. R. was quite anxious in his attentions, both as friend and physician. Capt. F. was present with the services of a European woman from the 45th Regiment; and he assured all was done, that could be done, to comfort her in her sufferings, and smooth the passage to the grave. We all deeply feel the loss of this excellent lady, whose shortness of residence among us was yet sufficiently long, to impress us with a deep sense of her worth and her labors. I dread to think of the 20th, that Dr. R. began seriously to suspect danger. Before that period, the fever had abated at intervals; but its last approach baffled all medical skill. On the morning of the 24th Mrs. J. spoke for the last time. The disease had then completed its conquest, and from that time, up to the moment of dissolution, she lay nearly motionless and apparently quite insensible. Yesterday morning, I assisted in the last melancholy office of putting her mortal remains in the coffin; and in the evening her funeral was attended by all the European officers now resident here. We have buried her near the spot where she first landed; and I have put up a simple rude fence around the grave, to protect it from incursions of strangers. Your little Maria is much better. Mrs. W. has taken charge of her; and I hope she will continue to thrive under her care."

Two days later, Capt. F. writes thus to a friend in Rangoon: "I trust, that you will be able to find means, to inform our friend of the dreadful loss she has sustained. Mrs. Judson had slight attacks of fever from the 8th or 9th inst. but we had no reason to apprehend the fatal result. I saw her on the 18th, and at that time, she was free from fever, and scarcely, if at all reduced. I was obliged to go up the country on a sudden business, and did not hear of her danger, until my return on the 24th, on which day she breathed her last at 8 P. M. I shall not attempt to give you an account of the gloom, which the death of this most amiable woman has thrown over our small society. You, who were so well acquainted with her, must feel her loss more deeply; but we had just known her long enough, to value her acquaintance, as a blessing in this remote corner of the world. It will have been poor Judson, am sure you will take every care, that this mournful intelligence may be opened to him as carefully as possible."

The only other communication on this subject, that has reached me, is the following line from Sir Archibald Campbell to the Envoy: "Poor Judson will be dreadfully distressed at the loss of his good and amiable wife. She died the other day of Amherst, of remittent fever, eighteen days." You perceive, that I have no account whatever of the state of her mind, in view of death and eternity, or of her wishes concerning her darling babe, whom she loved most intensely. I hope to glean some information from these points from the physician who attended her, and the native converts who must have been occasionally present.

I will not trouble you, my dear mother, with an account of my own private feelings—the bitter, heart-rending anguish, which for some days would admit of no mitigation, and the comfort, which the gospel, so graciously afforded, the gospel of Jesus Christ, which brings life and immortality to light. Blessed assurance—and let us apply it afresh to our hearts—that while I am writing, and you perusing these lines, her spirit is resting and rejoicing in the heavenly paradise.

"Where glories shine and pleasures roll,
That charm, delight, transport, shall be all;
And every passing wish shall be
Possessed of boundless bliss in thee."

And there, my dear mother, we also shall soon be, uniting and participating in the felicities of heaven, with her, for whom we now mourn. Amen. Even so, come Lord Jesus!"

Amherst, Feb. 4th, 1827.

Amid the desolation that death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built—in the room where she breathed her last—and at a window from which I see the tree that stands at the head of her grave, and the top of the "small rude fence," which they have put up "to protect it from incursions of intruders."

Mr. and Mrs. Wade are living in the house, having arrived here about a month after Ann's death; and Mrs. Wade has taken charge of my poor motherless Maria. I was unable to get any accounts of the child at Rangoon; and it was only on my arriving here, the 24th ult. that I learnt she was still alive. Mr. Wade met me at the landing place; and as I passed on to the house, and another

Awful visitation.—At Salina, N. Y. July 20, during a

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

POETRY.

From the Christian Examiner.

SEASONS OF PRAYER.

To prayer, to prayer—for the morning breaks,
And earth in her Maker's smile awakes.
His light is on all below and above,
The light of gladness, and life, and love.
Oh, then, on the breath of this early air,
Send upward the incense of grateful prayer.

To prayer—for the glorious sun is gone,
And the gathering darkness of night comes on.
Like a curtain from God's kind hand it flows,
To shade the couch where his children repose.
Then kneel, while the watching stars are bright,
And give your last thoughts to the Guardian of night.

To prayer—for the day that God has blest,
Come tranquilly on with its welcome rest.
It speaks of creation's early bloom;
It speaks of the Prince who bought the tomb.
Then summon the spirit's exalted powers,
And devote to Heaven the hallowed hours.

GENERAL MISCELLANY.

DESCRIPTION OF GIBRALTAR.

In a letter from Rev. Mr. Gridley, American Missionary in Asia Minor, to Rev. R. Anderson of Boston. Obligingly communicated for the Recorder & Telegraph.

MEDITERRANEAN, on board.

Brig Hook, Nov. 1, 1826.

REV. AND DEAR SIR,—Gibraltar is a peninsula, consisting chiefly of a lime-stone rock. Its length is three miles; its breadth from a half to three-fourths of a mile. It connects on the North with Spain, by a low sandy beach called the Neutral Ground, along which it presents an almost perpendicular point of 1450 feet elevation. The only access to Gibraltar by land, is along the foot of this dizzy precipice, by a narrow pass around the north-east corner. Hence no pains in fortifying this point has been spared. Every spot on the sides and on the top of the rock, where fortifications can be erected, is well improved. Besides these numerous fortifications on the out side, from its base to its summit extensive excavations have been made in the rock itself, from which, through port-holes, cannon may be discharged from the perpendicular portions of the rock. These excavations, which in the whole probably fall little short of two miles in length, and which are every where sufficiently spacious to admit of loaded wagons being driven along them, are carried in various directions fifteen or twenty yards from the front of the rock. At short distances, chambers are carried out from these galleries, in which, before port-holes, are mounted heavy guns. Some of these chambers are extensive halls, the largest of which has often been converted into a ball-chamber. It is situated in a projecting portion of the rock, so as to receive the light through port-holes in three sides, and by a small opening, for a ventilator, through the dome from above. It would admit nearly a thousand persons at once. Its roof is arched, and rises, in the centre, about thirty feet, I should judge, from the floor. Its dome is accessible from above, and on its top the visitor, if he dare venture out, may seat himself, and at the elevation of 800 feet, survey the plain beneath him, and gaze upon the craggy cliff rising still 600 feet above him, and wonder at the dexterity of the apes, leaping carelessly from crag to crag, where a single misstep would precipitate them a thousand feet upon the rocks below.

From these excavations a large number of heavy guns may be brought to bear upon a single point, as a port-hole at such a height, is but a small mark. With these guns it was found, a few years since, that a short work completely demolished St. Philip's castle, which had been built by the Spanish government, at the expense of five or six millions of dollars. This castle, now a pile of ruins, is a mile or more from the excavations. With these guns armies to any extent may be cut off, as fast as they could be marched upon the neutral ground, and before they could reach the gate of the town.

Gibraltar is also well fortified against attack from the water. Near its east shore, and along its whole extent, is an inaccessible ledge, from twelve to fourteen hundred feet in height. The southern extremity of this ledge is point Europe. This point is fourteen hundred feet high, and its sides so steep that a stone can easily be thrown from its top into the ocean below. There, on an area of a few rods square, surrounded by a wall running along the brink of the precipice, is a tower and two stone buildings, which are now little more than a pile of ruins.

From this point, along the southern, western, and north-western shore quite around to the high rock on the north, is a heavy wall of huge stones bolted together, and surmounted by artillery. In the rear of this wall, on more elevated ground, are many smaller fortifications. An additional security is furnished by the shoals, which on every side keep all vessels at a respectful distance.

The Bay is along the west and north-west. From this the land rises, first gradually, then more rapidly, and soon by an ascent so steep as to be climbed only by stairs, or zigzag paths, which have been wrought in the rock.

Two-thirds of Gibraltar is habitable only to apes, foxes, and goats, which are here found in great abundance. Game here is scarce, as no powder can be burned in the place except by a soldier on duty.

The town, which appears from the water but a little cluster of houses, contains not less than 30,000 souls. It is about a mile in length, extending from the north-west corner of the rock, to a wall on the south running from the water to the top of the cliff. Its breadth cannot be more than sixty or eighty rods, where the steepness of the ascent will not admit of buildings extending farther. The whole ground is completely occupied. Houses are generally three or four stories, brick, or stone, covered with yellowish stucco—no cellars—ground floor of tiles. A narrow entry passes through from the street to a small square, open court in the rear, on every side of which, over each story, is a piazza. The rooms are finished and furnished much as in New England, and have Venetian blinds to the windows. A few of the roofs are flat and tiled; but most of them are very steep, and covered with pieces of pottery ware. Buildings are generally plain, many of them old, and very few elegant.

The streets are crooked and narrow, but well paved with square stones, and have side-walks which are kept very clean. They are continually thronged with Spaniards, Moors, Jews, soldiers, and beasts of burden. Few carriages of any kind are seen.

There are no wells in the town. Rain water is carefully preserved in tanks, and hundreds of asses are kept constantly bringing in water from the wells on the Neutral Ground. They carry each three ten gallon kegs on a saddle constructed for the purpose. There are few gardens or trees of any kind; the market, however, is well supplied with fruits and vegetables from Spain and the Barbary coast.

Gibraltar, south of the wall, is principally devoted to fortifications, barracks, military stores, parade grounds, gardens, and burying-places. In this part, also, situated two-thirds of the way up the mountain, is St. Michael's Cave. It is entered by an opening sufficiently large to admit of several persons walking in abreast. Its floor, which is of earth, descends at an angle of

30 degrees, till it approaches the opposite side, where it ascends. Near the centre is a huge irregular pillar supporting the roof. Many smaller pillars, some entire and others broken, are arranged along the sides. Depending from the roof, are numerous stalactites of various sizes, lengths, and figures. From the floor several stalactites arise, one of which bears some resemblance to a human figure of gigantic size in a sitting posture. This I conclude to be no other than St. Michael himself. This cave in size will compare with our largest churches.

E. GRIDLEY.

PRISON DISCIPLINE SOCIETY.

Extracts from the Second Annual Report—Continued.

5. *Corrupt Teachers.*—This community of villains whose intercourse is unrestrained—is supplied with teachers of uncommon experience and corruption.

Andrew Buck, of Philadelphia, aged 33 years, was convicted of larceny, in 1806, and committed to prison for four years. He was pardoned in July, 1809. He was recommitted in Dec. 1810, for forgery, on three indictments, and sentenced for three years on each. After he was committed to Prison, he had another trial on six indictments, for crimes committed before his conviction, and was sentenced for two years on each; making a sentence of twenty-one years. He was pardoned July 16, 1816. He was convicted again, by the name of George Green, Dec. 1816, and sentenced to seven years hard labor. He left the Prison, at the expiration of his sentence. He was convicted again of forgery, in less than a year, under the names of Andrew Buck, John Wilson, A. B. Green, and sentenced to hard labor three years. In a month after, he had another trial, on two indictments, for crimes committed before his conviction, and received a sentence of five years on each. He boasts, notwithstanding he has been so often pardoned, that he has taken eighteen Christmas dinners in the Penitentiary in Philadelphia. This man's intercourse was unrestrained, in a Prison containing nearly 400 convicts.

The Records of our Prisons show, that even the female convicts have been associated with persons of similar hardness in crime. In the Penitentiary in New-York city, the number of females, in November, 1825, was sixty-six; of whom twenty were committed a second time, six a third, two a fourth, and one a fifth. Charlotte Thomas was condemned to the State Prison in January, 1797, for grand larceny, for four years. She was pardoned July 14, 1800. She was recommitted April 14, 1801, for petty larceny, and sentenced for two years. After her discharge, again convicted June, 1803, for three years. Again discharged and recommitted on two indictments, August 12, 1806. And after her discharge, was condemned the fifth time for grand larceny on the 19th of June, 1813, and sentenced for three years.

In the Massachusetts Prison, Henry Wood, from Acton, Mass. was sentenced for life, for burglary, Dec. 11, 1800: received pardon Nov. 1811: was convicted again for theft in Boston, in May, 1812, and sentenced for six months. He was discharged at the expiration of his sentence in Nov. and recommitted in Dec. 1814, for theft, and sentenced for three years. He was discharged in Dec. 1817, and convicted of theft in Nov. 1818, and sentenced for life. He was discharged by order of the Court, Oct. 1824, and was recommitted for larceny, May 6, 1825, and sentenced for seven years. Not long since, this man was placed at the head of the cook room, No. 1, where were generally associated with him at night, ten young convicts, who were selected because they were comparatively innocent.

These are selected as a few only of the many veterans in crime, who have been admitted as teachers in our Penitentiaries, to a free communication with young convicts. Of course they readily communicate the history of years to their young admirers, and through them this deadly poison to the extremities of the State.

6. *Acts of Mischief.*—The things taught in this community are as remarkable as the character of the teachers.

The following table exhibits the proportion for counterfeiting money in several Prisons.

Number of Convicts.	For Counterfeiting Money.	Proportion.
Maine, 93	24	1 to 3 1/2
New-Hampshire, 257	24	1 to 10 1/2
Vermont, 634	51	1 to 10
Massachusetts, 297	26	1 to 11
Auburn, whole term, 597	119	1 to 5

Many of these men have been associated with gangs of counterfeiters, and are acquainted with their names, residence, principles of trade, language, and mode of operation. They can of course introduce their young pupils, when they leave the prison to this world of iniquity. Many of the men living in society, who are engaged in this traffic, are not suspected. They deal in this article on a large scale, and employ trusty runners, who are more likely to be detected than their employers. It is a little surprising, however, that these gentlemen at large, have never suspected, that there might be such an undesigned coincidence of testimony concerning them, obtained from different Prisons, as to involve their character in suspicion, that would never be allayed till they were detected. The purport of this declaration will be better understood by the following testimony. The commissioners appointed to visit the State Prisons of New York, in their report to the Legislature, state, that one of their number endeavored by an examination of the prisoners in solitary confinement, at Auburn, to ascertain how far authentic information could be obtained, that might lead to the detection of others, and to a knowledge of their haunts and the means by which systematic plans of villainy are successfully carried on. The inquiries were directed chiefly towards the object of horse stealing, and the making and circulating counterfeit bank paper.

"It was soon found," say they, "that the prisoners made disclosures of a very interesting character, and that in important particulars there was often an exact agreement in the narration of those who had not seen each other in Prison. In some instances these disclosures cast a new light upon cases which we knew of before, and explained facts which on the trial had not been suspected by either the counsel for the people or the prisoner. The examinations contain minute details of persons, names, places and employments, plans of villainy and systematic operations by which vast contributions are levied on society."

The Commissioners of the State of New-York are not the only persons who obtain this information. About 700 convicts, in Maine, New-Hampshire, Vermont, Massachusetts; about 900 in the city of New-York, and about twice as many more in the States south and west, are admitted to an uninterrupted intercourse with a community in which are teachers thoroughly acquainted with the art of counterfeiting money. The Commissioners obtain the information to correct the evil: the young convicts to guide their lives.

But this is an evil which does not merely prepare convicts for a life of villainy when they leave the prison. There is evidence of all sorts, that this business has been carried on within the walls of our Penitentiaries. Several cases have been already mentioned in which assistant keepers have been engaged in circulating counterfeit money for convicts. Besides, in a general search of the Massachusetts Prison, in the autumn of 1825, bills already altered, bills in the process of

alteration, and small bills suitable to alter, were found on the persons of the convicts. About the same time were found between twenty and thirty copper plate dies, prepared and neatly engraved for the purpose of altering bills. And some time before, other dies of a similar kind, and an iron or steel press, having upright posts, and a cross beam, and screws, with a platform for stamping bills in possession of one Ross, a well known and accomplished artist in this line of business. The officers state that this man had been extensively acquainted in Europe and America; that he could imitate any signature; that he was a prince in this department of wickedness, and when confined in Prison had the same facilities as other convicts for communication with his fellow prisoners. Who among men has a greater opportunity to do good than this man to do mischief?

At the same time there were two other men in Prison, named Withington and Flanders, similar to Ross, who together with him were capable of communicating in this seminary of vice, to its three hundred inmates, more curious designs of mischief, from all parts of the world, than could probably be obtained in any other place in the state. The great superiority of these men consisted in their knowledge of the arts of counterfeiting, and before they left the Prison, and since they have been at large in society, they have probably contributed as much as any other individuals in this country, to swell the number of convicts for this crime to the surprising proportion of one eighth & one tenth part of the whole.

[To be continued.]

*The credit of making these disclosures was given at the time to the Hon. WILLIAM C. JARVIS, one of the Directors.

ANECDOTE OF BISHOP JEWELL.

Richard Hooker, author of Ecclesiastical Polity, was a poor lad, indebted to the kindness of Bishop Jewell for his education and subsequent eminence in the church. It was in the last year of Jewell's life, that Hooker, on his way from Oxford to Devonshire, spent one of his vacations, called on his Patron, by whom he was cordially entertained, and then dismissed with good advice and a pastoral blessing. Jewell forgot however to supply him with money. He immediately sent a servant to call him back, and told him, "I sent for you Richard, to lend you a horse, that hath carried me many a mile, and, I thank God, with much ease." He then put in his hand a stout walking staff, with which he had travelled in Germany, and added, "Richard, I do not give thee my money, I only lend him, so I sure you be honest and bring him back again, so I return to Oxford; and I do now give thee ten groats to bear your charges to Exeter, and here are ten more for your mother; tell her that I send a Bishop's blessing along with it and that I beg the continuance of her prayers for me. And mind, if you bring back my money, I will give you ten more to carry you on foot to college, and so, God bless you, good Richard."

ANECDOTE OF CRANMER.

Among the early enemies of this great and good man were Dr. Thornton, suffragan of Dover, and Dr. Barber, a civilian, who, though entertained in his family, entrusted with his secrets, and indebted to him for many favors, entered into a conspiracy against him. Their letters were discovered; Cranmer took them both into his study, telling them that he had been basely and falsely abused by some, in whom he had always reposed the greatest confidence, & desiring them to give him their advice, as to the conduct to be pursued toward them. "Marry!" said Barbour, "such villains and knaves deserve to be presently hanged, without further trial." "Hanging is too good for them," said Thornton, "and if there was an executioner, I would be hangman myself!" "O Lord, and most merciful God!" exclaimed Cranmer, solemnly looking up to heaven, "whom may a man trust in these days? How truly is it said, 'Cursed be he that trusteth in man and maketh flesh his arm.' Then, taking out the letters from his pocket, he asked, "Know you these letters, my masters?" They fell on their knees—and humbly sued for forgiveness. "Well," replied the Archbishop, with mingled tenderness and dignity—"God make you both good men—I never deserved this at your hands—but ask forgiveness of God, against whom you have highly offended."

DIOGENES.

This philosopher on seeing a youth shooting very unskillfully with a bow, went, & placed himself close by the target. To those who asked why he did this, he replied, "I am afraid, if I sit any where else, that man will shoot me."

DEAN SWIFT.

It was an affecting incident in the life of Swift, that in a pleasurable excursion with some friends into the country he fell behind; and after waiting in vain for his joining them, one of them turned back to seek for him, and found him standing, gazing intently on a beautiful tree whose top had been scathed by lightning. To the friend who interrupted his musings he said, pointing with his finger to his forehead, "Like that tree, God will smite me here." The presentiment was unhappily realized in his mental imbecility, and he whose intellect was so quick and powerful, became as a child.

A NAME ABOVE EVERY NAME.

When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends or connections. A minister, with whom he had been well acquainted, visited him; and when conducted into his room he said, "Bishop Beveridge, do you know me?" "Who are you?" said the Bishop. Being told who the minister was, he said that he did not know him. Another friend came who had been equally well known, and asked him in a similar manner—"Do you know me, Bishop Beveridge?" "Who are you?" said he. Being told it was one of his intimate friends, he said, he did not know him. His wife then came to his bed-side, and asked him if he knew her. "Who are you?" said he. Being told she was his wife, he said he did not know her. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?" "JESUS CHRIST," said he, reviving, as if the name had upon him the influence of a charm, "O! yes, I have known Him these forty years. Precious SAVIOUR! HE IS MY ONLY HOPE!"

An aged minister, on horseback with several other ministers, said, Brethren, we must be nearer together, or farther apart, for we spatter each other. This is precisely the fact with some professors of Christianity, and even with some professed ministers of the gospel.

CARDS.

The Rev. BROWN EMMERSON of Salem, Mass. gratefully acknowledges, as another expression of the affection and liberality of his people, the receipt of Thirty Dollars, from the Ladies of his society, to constitute him a member for life of the American Sunday School Union.

The Treasurer of the American Society for the Promotion of Temperance, acknowledges the Receipt of the following collections; viz:

From Rev. Doris Clark, 1st Parish, Blandford, Ms. 10 68

From Mr. Hart, contributed by a few friends to the Society in health. 3 34

From Rev. Jonas Colburn, of Leverett, 3 10

From E. Sutton, collection in Danvers, S. Parish, 17 06

From Robert F. Barnard, contributed by a number of the inhabitants of Sheffield, Ms. 6 50

July 28. \$40 68

TEMPERANCE DEPARTMENT.

For the Boston Recorder & Telegraph.

REFORMATION.

MESSRS. EDITORS,—Your correspondent is the Pastor of an ancient congregation in the state of New-Jersey, and has deeply deplored the progress which the sin of intemperance has made and is still making through his congregation, and throughout our land. At the late Synodical Fast in this section of the church, among other public causes imperiously calling for fasting and humiliation before God, he endeavored to turn the attention of his people to intemperance as a most prominent cause. But, feeling the subject to be of too much moment to be passed over in a single sermon, he gave his people a pledge that it should be discussed fully, at a future time. To redeem that public pledge, and to make the deepest and most permanent impression, he thought, and read, and prayed, and was on the eve of giving them the results of his meditations, his reading, and his prayers, when the little volume from the pen of Dr. Beecher was announced. He longed to see it, hoping to be aided in the prosecution of his plan. He was so. It presented the subject in such an impressive and living light, as he had never even conceived of before. When he had finished the perusal, he was so fully persuaded, that should he attempt to present the same thoughts in his own language, there would be a sensible diminution of that effect he most ardently desired and prayed might be produced, and so fully anxious to comply with the author's wish, page 167, that he resolved to hazard the experiment of reading the volume from the pulpit. He did so; and he is now most cheerfully willing to thank the author a thousand times, and his divine Master ten thousand times ten thousand, for the effect; even though he should sink in the estimation of some of his people. After the congregation had heard both the contents of the book and their Pastor's reasons for the step he had taken, the members of the church were requested to tarry. Two propositions were presented for their consideration: 1st. "Are we, as a church of the Lord Jesus Christ, willing to obligate ourselves to banish from our families, the use of distilled liquors, except as an article of medicine?" After some discussion, a motion was made to postpone the decision of said proposition, which was lost by a small majority. But, on consideration of the respectable minority for postponement, and from a desire to act in concert in a step of such interest, the subject was waived for the present, with a request that each member would make it a matter of special prayer.

2nd. "Will the members of this church pledge themselves to procure a copy of the above volume, in reference to the author's recommendation?" The vote passed, with scarcely a dissenting voice, and 36 heads of families subscribed for the book on the spot.

Your correspondent would add, that in visiting among his people the following week he has the pleasure to find some families (who possess large farms), already acting upon the spirit of the first proposition, though our harvest is not yet over. Will not those happy churches in New England, which have taken the lead in this glorious reformation, unite with us in praying, that these few families may be only the first-fruits, and the sure pledges of a glorious reformation throughout our bounds—throughout our Christendom—throughout the world.

Yours respectfully,

PREVENTION.

Our correspondent "J. W.," who gave us his name for a list of such as agree to entire abstinence from ardent spirits, is more and more convinced, that using them for medicine is a fruitful occasion of forming intemperate habits. Numbers have first acquired a taste, when recovering from sickness, and have in consequence died drunkards. While physicians prescribe them, and sober people use them, in sickness, the drunkard will say, "They allow me spirit when I am sick: I am not well now and must take a little." Let every Christian in the land take abstinence for his motto, & all but the confirmed sinner would be ashamed to be seen inquiring for rum. Thus the charge of inconsistency might be avoided, and the friends of reformation be able to hold up a convincing light.

DEFERRED ARTICLES.

A Query.—As Sunday Schools are primarily to impart religious instruction, would not the exercise of opening the school, be more useful and interesting by reciting eight or ten verses of scripture, and giving to each verse a simple and practical explanation so that every child might understand it, than reading fifteen or twenty without any comment?—[Com.]

The Agency and Depository of Bibles of the New-Hampshire Bible Society, for Amherst and its vicinity, will in future be kept by Mr. Aaron Lawrence, at the Store of Stewart and Lawrence, to whom the members of the State Society will please pay in their yearly subscription to be forwarded to the Treasurer at Concord in season. Bibles for the members, and for the supply of the of the destitute, may now be had, on application as above.—Farm. Cabinet.

The Tract Depository for Hillsborough County is kept at the office of Nathaniel Shattuck, Esq. in Amherst. There is now in the Depository a supply of Tracts for the fulfillment of all orders from Auxiliary and other Societies, and individuals.—ib.

The Education Society of the Protestant Episcopal Church in Pennsylvania, held its second anniversary on the 28th of May, Bishop White, patron of the Society, in the chair. The annual report shows that \$329 87 have been received during the past year, \$1416 37. Two life subscribers, at \$30, and one new auxiliary, have been added to the Society. There are now four auxiliaries. The whole amount of disbursements has been \$275. There are now three beneficiaries.

Westleyan Seminary.—In consequence of the resignation of Dr. Drake as principle of the Westleyan Seminary, occasioned by his acceptance of the professorship of mathematics &c., in the Ohio University, we learn that the trustees have appointed the Rev. Wm. Mann, of Philadelphia, principal of the institution.

The New York Daily Advertiser, in mentioning the importation of a copy of the Complutensian Polyglot for the Protestant Episcopal Theological Seminary in New York, remarks, that "this copy is unique, probably the only one that has ever appeared in the U. States." This supposition is erroneous. There is a copy of the Complutensian Polyglot in the Library of Harvard College in very good preservation. There is also in the Harvard College Library, a copy of the Antwerp Polyglot, which is as rare as the Complutensian, one of the Paris Polyglot, in ten volumes imperial folio, more splendid than either of the others, and of the London, which is more valuable than all the rest, there are three copies, one of which, splendidly bound, was once the property of the celebrated Earl of Clarendon, to whom it was presented by the author Walton.

The Correspondence of Fenelon, collected by the Abbe Caron, in France, Germany, and the Low Countries, has been recently published in 7 volumes.

A machine has been invented in England for splitting wood by steam, and binding it into bundles.

The Society of Christian morals, in Paris, has adopted a gold medal, the premium for the best essay on the subject of capital punishment, to Mr. Charles Lucas. The medal was given to him. He consents to show that capital punishment is irreligious, impolitic, and useless as a preventive of crime.

Indian Relics.—In digging a cellar in Westfield, Mass. two human skeletons were discovered below the surface of the ground, in a sitting posture. The bones generally were in a decayed state, but the skulls were entire, and the jaws contained their whole number of teeth.

The Chevalier Don Francisco Tacon has delivered his credentials as Minister Resident from Spain, and has been received by the President in that character.

HAVERHILL ACADEMY.

THE Fall term of the Academy in Haverhill, Mass. will commence on the 15th of Aug. next. Preceptor, Mr. Oliver Carlton, Preceptors, Miss A. Hall, assisted by a writing master. Tuition \$4 a term. The French language will be taught in the female department for an additional charge of \$2. Gentile board is from \$1.50 to 1.75 per week. This Academy offers equal advantages to all other similar institutions, and particular attention is paid to the manners and morals of the Pupils. By order of the Trustees, J. H. DEXTER.

Haverhill, July 24th, 1827.

PINKERTON ACADEMY.

THE Trustees of this Institution have taken measures for placing the students, at the end of the term, under the immediate care and observation of their instructors. The object designed to be effected by such a course of procedure, is to afford every possible security for the moral habits of the pupils, and more effectively to provide for the proper employment of their time.

Accommodations for boarding twenty pupils in this family, will be furnished by Mr. Hildreth, Preceptor, in his family, who board with him, will be subjected to particular regulations. They will not be allowed to pass certain streets, or to special permission. Beside the regular hours allowed to study in the Academy, they will be required to devote to the presence of the Preceptor, three hours more to study, in the course of the morning and evening of each day. Four hours each day will be allotted to exercise and amusement; and the students during these hours, will be under the care of the Preceptor, than during those of study.

Mr. Hildreth will be assisted by a young gentleman of liberal education. Familiar Lectures on Chemistry and Natural Philosophy, accompanied by a variety of experiments, illustrative of the principles of those sciences, will be given by the Preceptor.

The Trustees can, with confidence, assure parents, that while their sons are placed under the care of Mr. Hildreth, they will be secluded from every scene of vice and dissipation; and that the utmost endeavors will be used to promote their intellectual and moral improvement.

The fall term will commence on Monday immediately succeeding the last Wednesday in August. As it is important, that the students, in order to make rapid, as well as correct progress in their studies, should be properly clothed, it is very desirable, that those, who may hereafter enter this Institution, should enter at the commencement of a term.

By order of the Trustees, JAMES THOMSON, Secy.

Londonbury, July 2, 1827.

HENRY'S COMMENTARY—Cheap Edition.

IN 6 large, super-royal octavo volumes—containing about one care more than Scott's Family Bible. The American edition. A volume will be published in 1828, price in boards \$3.50, in strong sheep \$4 per vol. pupils on delivery.

Persons who intend to patronize and encourage this attempt, will please send in their names; a specimen may be seen and subscription papers obtained of R. P. & C. WILLIAMS, No. 79, Washington Street, Boston.

July 27.

THE BOSTON HANDEL AND HAYDN SOCIETY.

FIFTY COLLECTION of the Balm and Lynn Tunes, American edition. A volume will be published in 1828, price in boards \$3.50, in strong sheep \$4 per vol. pupils on delivery.

Persons who intend to patronize and encourage this attempt, will please send in their names; a specimen may be seen and subscription papers obtained of R. P. & C. WILLIAMS, No. 79, Washington Street, Boston.

July 27.

LEMPRIERE'S BIOGRAPHICAL DICTIONARY.

ARY, or Sketches of the Lives of celebrated Characters in every age and nation, abridged from Lempriere's Dictionary, and containing every article in that work, with the addition of several hundred names from Allen, Walker, Jones and others. Also, sketches of one hundred eminent living individuals. In 2 vols. 8vo. Price \$2.00. With an engraving of twenty distinguished persons, has received and for sale by JAMES LORING, No. 122, Washington Street, Boston.

N. B. Questions on the Bible, of the Old and New Testaments. Hartford edition, 180 pages, price \$2.50 per dozen.—Nichols & Carpenter's New Guide, being a complete Book of Lines for Carpenters and Joiners, &c. &c. Benjamin's Architecture.

July 27.

A YOUNG GENTLEMAN who has had advantages of the best Academic, University and Professional education, and of acquiring foreign languages in Europe, wishes to obtain a situation which would be permanent, as Professor or Tutor in a College, or Instructor in an Academy, or School. Any propositions, present or prospective, addressed to A. B. Care of Rev. Dr. Jenks Boston, Mass. will receive immediate attention.

July 27.

FOR SALE CHEAP.

THAT beautifully situated HOUSE and LOT in the heart, within a few rods of the College belonging to Dr. Daniel A. Clark. He proposes to be at the premises at a time of commencement in August, and then to make use of the property. Possession given immediately, and payments made easy.

July 27.

ESTATE IN BROOKFIELD.

FOR SALE, the Estate in the West Parish of Brookfield, the residence of the late Hon. John V. Tatham. It is situated directly opposite the Meetinghouse, and within a few rods of the Female Classical Seminary, recently established in that place.

For particulars and terms of sale, apply to HENRY N. LINS, Esq. near the premises, or to the subscriber, at No. 13, Street, Boston.

July 13.

SWAIN'S PANACEA.

For the cure of Scrophulous, or King's Evil, Ulcers, Rheumatism, Syphilis, Mercurial and Liver Complaints, &c. most Diseases arising in debilitated constitutions, &c. from an impure state of the blood, &c. &c.

This Medicine has acquired a very extended and established celebrity both in respect to its efficacy, and its safety. Its efficacy alone has supported upwards of eight years. As a spring or full purifier it has given new constitutions to thousands; it is by its operation on the blood that such surprising cures have been performed on those who were supposed to be labouring under pulmonary consumption. The effect of this medicine is such as not to interrupt the business or pleasure, and requires only the most moderate restraint of moderation in diet. It is conveyed by the circulating fluids, and corrects their tendencies to the various diseases which originate in vitiated blood, disordered or depraved appetite. It is a safe medicine, and cures all those evils which an unsuccessful and dangerous mercury occasions. No one, however, is advised to take it, without first fully conceiving himself of the truth of what is here stated & the rectitude of the proprietor's intention.

This Medicine has the singular fortune, a just title to its great merit, of being recommended by the most celebrated practitioners of Medicine in the U. States, and elsewhere, whereas most of the spurious medicines made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that needs only to be mentioned to enforce conviction.

From Dr. Wm. Price, formerly Surgeon of the Pennsylvania Hospital, &c. &c.